

**Date: 2011-02-11**

**Author: Bruce Fetzer**

**Category: Oral History**

**Interview Date: February 11, 2011, 1– 3:00 P.M. EDT**

**Place: Fetzer Institute**

**Interviewee: Bruce Fetzer**

**Interviewer: Larry Massie**

**Attendees: Bruce Fetzer, Larry and Priscilla Massie, Tom Beaver (by phone)**

**Topic: John Fetzer's Spiritual Search**

Larry     Bruce, I'd like to start by asking you some questions about your own spiritual development. I want to get to the point where you arrive in Kalamazoo in 1981. How you were feeling at that time, before you came under the real influence of John. Would you tell me what church you went to as a child?

Bruce     Sure. We grew up in a Lutheran church; my mom was Congregational, my dad was Lutheran. My dad was on the Fetzer side, and the Germans tend to be Lutheran. They both lived in Minneapolis, Minnesota; Lutheran is the dominant religion in that area as well. They met and married in Minneapolis, Minnesota.

As my three brothers and I came onto the scene, we started attending Lutheran churches. I actually stayed with that up through high school. I had a very close friend, actually a couple of my best friends were on a ministerial track. They wanted to be ordained as ministers in traditional Christian churches; one went the Lutheran line and another one went with denominational Christian. We also had Bible study in the high school.

Larry     Did you go to Sunday school?

Bruce     Yes, we went to at the Lutheran church in McHenry, Illinois, called Shepherd of the Hills Lutheran Church. It's still there, in fact. It's a pretty vibrant church and had Sunday school as well as the service.

Larry     So would you consider your family quite devout then? For example, did you say grace at meals?

Bruce     At Sunday afternoon we would have the Lord's Prayer.

Larry     Okay, did you pray at night?

Bruce     No. My parents were not devoutly religious. I probably took to it more than my parents did and my brothers for sure. As I got further along in high school, my dad stopped going to church, and my mom would only go occasionally. When I started driving, I would take my younger brother Paul with me to the Lutheran church. When I went into college, the first two years I went to a community college in McHenry, Illinois and Crystal Lake, Illinois, and I stopped going to

church at that point. The first two years of my college, I stopped attending because my friends had all moved away. Even though several of my friends went to Bible colleges and conservative colleges, I went to a community college and stopped attending.

Larry Had church been more of a social thing than a religious experience up to that time?

Bruce I think it was a mixture of both. The group of friends that I hung out with were from the Bible study, as well as some additional people, and we would have social events doing sledding and that kind of stuff, to just hang out with the group. We'd sit together at lunch in the cafeteria. In my high school I think we had 550 people in my class; we took half of one table, just the group of us, probably about 20 in the group.

Then when I went on to college as an undergrad, down at North Carolina State, I continued going to college the first semester without going to church. When I was at the rec center someone, invited me to a church service, a youth service. I started attending that.

This was down in Raleigh, North Carolina, and so this was a southern Baptist church, very fundamentalist. One thing led to the next, over that semester. The following year, I think it was fall or something, by the time summer break happened, I had been involved in that church to the point where we had a Sunday morning, a Sunday evening, a Wednesday evening church service, a Bible study, a youth group, and then Friday nights we also had a fellowship singing. It was a 40-hour program.

Larry When did you eat?

Bruce Plus, I was going to school full time as an engineer, and then we'd go out and evangelize as basically a recruiting program, a very strict fundamentalist.

Larry Evangelical.

Bruce I remember getting into some arguments with some of the other Baptists about who was right. It was very cut and dried, fairly strict, judgmental, right and wrong and so forth.

Larry Strict dogma that you had to adhere to.

Bruce Yes, very strict dogma. It was Bible-based in a literal sense. There was no interpretation to it, with what the literal translation was. I went two years from '76 to '78 in the community college, and then '78 to '80 was at NC State. That would have been the following spring and then over that summer. I pretty much ran into, a buzz saw in some respects; I was fairly well indoctrinated into this,

and started trying to “save my family.” I ran up against very stiff resistance, especially from my dad. I then consulted some of the folks in the church, whose advice to me was, “You need to leave your family.” They cited scripture for that. I said, “No, I need to leave the church.” That’s what happened; I came back to school that following semester, and the rest of the time I didn’t attend church until I graduated.

Larry     Was there not another church available there, other than the Baptist?

Bruce     Well, it was a grind. Being in a chemical engineering program was a grind. I graduated summa cum laude. You’re just actually hammered with homework. You just have to grind it out, and I had my hands full just with my school.

Larry     So in this period when you went to the community college, you didn’t attend church, and then after your experience with the Baptist church, you didn’t, you were working hard. Did you feel a sense of guilt at those times?

Bruce     Oh, absolutely. The fundamentalist approach is pretty doctrinal. It’s pretty fear-based, and ‘worthy based’. I think I adopted some of the issues of worthiness as a result of that; and in subsequent trainings I had to work on that. A sense of self-worth and deprecation and that kind of stuff; it became fairly well—

Larry     That’s part of it, isn’t it, to make you feel a little guilty if you don’t do the proper—?

Bruce     Yes, there’s a lot of social pressure. There’s a lot of social pressure, but it’s also fairly strictly doctrinal.

Larry     Did they believe in immersion or sprinkling, the one you went to?

Bruce     It was the Church of Christ. It’s actually very vibrant. The Church of Christ is alive and strong right now, but they believed in immersion. I’m trying to remember the formula, it was a cookie cutter process. You have to believe, confess, repent, be baptized, to be saved, and without any of those steps you wouldn’t make it; and even after you did that you weren’t guaranteed.

Larry     It was somewhat Calvinistic then.

Bruce     Absolutely.

Larry     You were predestined.

Bruce     Not predestined, but you could always slip away, and if you died at the moment you weren’t saved, you were toast.

Larry     Oh, I see. Good works have nothing to do with it then.

Bruce No, it was faith based, but you also had to demonstrate. There's a whole process of serving, evangelizing, worshiping. It's a full program. But, that's the legacy I probably carried with me, to answer your question, coming up to Kalamazoo; I graduated in the December of 1980. Then I went to work at Union Carbide in Charleston, West Virginia, around February of 1981. That's correct. Those are the dates, around February 1981, and I did not continue going to church there either.

Larry Okay. Then you got the message from John to come up to Kalamazoo.

Bruce Yes, John actually called me, in September 1981. We had corresponded a couple of times; he called me, and I remember the questions he asked.

Larry You made the decision. You gave them two weeks' notice and gave him the decision to come and see what was going to happen in Kalamazoo.

Bruce Right.

Larry You entered Western Michigan University to get a business degree.

Bruce Right.

Larry Then you started to spend Sundays with John. Is that right?

Bruce Yes.

Larry Okay, can you remember the first time he brought up the subject of spirituality?

Bruce Let me think back to that. John had already started to work with Jim Gordon, and had been meeting with Mike Gergely at that time. They already had the elements of the Monday night group that started meeting in the fall of '81. I wasn't introduced to that group until John and I had had a number of conversations; and I was very curious.

Being an engineer, and John was an engineer, John would talk about principles of engineering - that is the way that he would go into that. John had a way of meeting people where they were. He was not heavy handed about anything. He would find a point of entry and then invite you into the conversation. With me, it was about engineering. It was about anomalies that couldn't be explained, and John had access to plenty of those things. It could have easily been dowsing. It could have easily been any kind of psychic phenomenon that we would have discussed.

Larry Okay.

Priscilla From what I was also reading, you were also reading A Course in Miracles at the time, too?

Bruce That came later. John had been reading A Course in Miracles for quite some time before I came up in '81.

Larry Six years.

Priscilla When he shared it with you, was he doing this at the same time on the Sundays at all?

Bruce (The answer to Priscilla's question is: No) The way that our Sunday meetings would typically happen was: I'd come over around ten o'clock or eleven o'clock in the morning, and then I would stay with him through dinner. We would have discussions about my internship. I had a rotating internship; every week I would perform a different job in his different companies. We would have discussions.

Priscilla At KZO?

Bruce AT WKZO. We'd talk about that. We'd talk about school. We'd talk about Kalamazoo, the community, and then we'd talk about some of these topics of interest. Sometimes we'd talk about family genealogy, but more often than not, those times would be spent talking about some aspect of what John would call "the other side."

Larry He'd segue into that from the engineering?

Bruce Yes, and it wouldn't take long for us to get into that, because the reality is that, by the time John showed me a couple of things that defied explanation, I was quite interested.

Larry Can you remember what those were?

Bruce I'll give you one example. John would carry a pendulum around with him in his pocket, and he shared the story about the Tucson ranch. Tom, I don't know if this is in the oral history, but we need to capture this story and get it accurate. There's a story of how John found water on his ranch.

Larry That's been captured, yes.

Priscilla Oh, the dowsing.

Bruce Yes, through dowsing, John shared that story. Being the skeptic that I am, John would say, Well, let's ask the universe a question." I could just see him pulling

his pendulum out and saying, “What question do you have?” He would have me hooked at that point.

Larry     What would the pendulum do in response to a question?

Bruce     He would hold the pendulum in his fingers, and basically it was a crystal at the bottom of a metal chain. He would hold this pendulum and ask a yes or no question. If the answer was yes, it would move up and down. If it was no, it would move back and forth. It would go from left to right if it was no. It would go up and down if it was yes.

Larry     So it was a crystal, not like a pendulum a carpenter would use?

Bruce     Actually we have that in the archives.

Larry     Oh, do we?

Bruce     It is actually in the Mosca video, Tom. I thought it was metal though. It wasn't crystal. It was metal.

Larry     Oh okay, like maybe brass? Usually they were brass.

Bruce     Silver.

Larry     Silver, all right.

Bruce     We actually have that pendulum in the archive.

Larry     Have you ever tried to use it yourself?

Bruce     Yes, without any effect.

Larry     Okay.

Tom       That's the thing. I don't want to jump in here, but 100 people could try that pendulum. Ninety-plus would have no ability for it to move whatsoever.

Priscilla   It depends on your energy, doesn't it?

Tom       Evidently.

Larry     Did you ever try it, Tom?

Tom       Yes. With the Rosicrucians we did a lot of those kinds of experiments to develop psychic ability: pendulum, or a pin in a bowl of water. We'd try to get it to move around or a lot of those things, and I learned to do it. But I never had

anywhere near the ability that John had. He had a natural talent for it, and he didn't work at developing it, at least not that I know of. Whether it was dowsing or the pendulum, he just had that natural knack.

Priscilla John didn't do that dowsing in Arizona. He had people come in.

Larry He tried it himself, right?

Priscilla Did he try it himself?

Bruce He had professional dowsers come in, and John said, "This is a bunch of hokey." The dowsers said, "Well, here are the rods. You try it yourself." John did it with great effect, and the dowsers said, "You're even better at this than I am."

But, to proceed with that story, being the skeptic that I was at that point, I told John, "Well, you're just moving your fingers and that small deflection is actually causing the pendulum to start swinging." He said, "That's not the case at all." I said, "Well then, here's a way of proving it. I would like for you to drape the pendulum over the edge of a table." We did an experiment where he had the pendulum hanging over the edge of a small table, and he would have contact with the top of it through his finger. I had a calculator with me. I remember asking questions like, "Is the square root of three divided by four greater than or less than 0.45?" Questions he couldn't know; he got almost all of them right.

I said, "Getting it to deflect over the edge of a table was miraculous. That's the first point. The second point was, getting the vast majority of them right is well beyond chance." Those were two things that were beyond explanation. That led to more and more. For instance, I remember, one time shortly after I started coming up, I invited my brother Paul to come up. I remember John brought out a cassette tape from Dr. George Meek, about a telephone he developed to the astral plane. We'd play these tapes of deceased relatives, that kind of stuff.

Larry Of your deceased relatives?

Bruce Not my deceased, but George Meek would use this device to get in contact with people who had crossed over. It's things like that, that one thing led to the next—and there were no holds barred at that point.

Larry You had an experience with a palm reader, didn't you?

Bruce Absolutely I did.

Larry Tell me about that.

Bruce Yes, in fact that guy is still around. His name was Jim Walker. Jim Walker was a friend of Cleora Daily, who at that time was Chuck Spence's wife. I was at a restaurant in downtown Kalamazoo; that restaurant is not there anymore, but it was across from the Radisson. It's just across the mall there from Burdick's Bar and Grill. There was a table of about a dozen people. Jim Walker was there, and at that point I was still a pretty healthy skeptic about things. Jim was a palmist and was more of an entertainer of certain respects. He was a realtor and very extroverted.

Larry Magician-like.

Bruce So Cleora said, "Why don't you have him read your palm?" I said, "There's nothing to it. I might as well have that done." He takes my palm and he runs his finger along my lines and then he proceeds to tell me a bunch of personal things about myself in front of the entire group. That shook me up, because I had this inner knowing that there are no secrets. That if somebody else can simply look at my hand, and reveal quite personal information.

Larry He couldn't have gotten this anywhere else, this information?

Bruce No, he had never met me.

Larry Oh, okay.

Bruce It was the first time he met me, and he told me a number of things that no one at the table knew, not even Cleora. I didn't even know Cleora that well. The crowd got a laugh out of it, which helped to cement this, because I was embarrassed at the time. But also I walked away and shared that with my uncle, what that experience was. He wasn't surprised by any of it. He asked me, "Well, what do you think about this?" I said, "My conclusion is there obviously aren't any secrets." That would lead to a discussion, for instance, about the Akashic records; then John would talk at length about the Akashic records.

Larry Which is a theory that anything that every happened is somewhere available, is that right?

Bruce Right.

Larry Somewhere out of reach in another dimension or something.

Bruce Right, John was a strong believer in the Akashic records; that everything that's ever happened is recorded - think of it as a super computer, or something like that.

Larry That telephone that (Elmer) Green was working on would be accessing those, is that right?



Bruce It was actually Dr. George Meek.

Larry Oh, Meek.

Bruce Yes, that telephone he claimed was accessing the spirits of the deceased.

Larry Oh, okay.

Bruce He wasn't tapping into the Akashic records. He was accessing the spirits that survived the death of the body.

Tom I don't mean to interrupt, but there are temples in India where the Akashic records exist in these temples.

Larry Oh, really? These are access points for them?

Tom It could be. The particular god of a particular chakra, that's where the lower Akashic records are. I've actually been to one of them, and you kind of go into an altered state; you get let in and are shown your own leaf, and it's got a lot of information on it, both past and future. In the New Age tradition there are Akashic records stored here and there. I think there is supposed to be one on Mt. Shasta particularly.

Bruce Yes, absolutely.

Tom I'm a firm believer in all that, because I've seen it myself.

Bruce Tom, this is important to chime in, that's why I think this interaction is so important. You just triggered something that I had forgotten about. John firmly believed, and I know there was a session between John and Jim Gordon, too, that at the paw of the Sphinx was the Hall of Records that had as part of that the Akashic records. But I think the hall had something to do with all future events, too. The point is that John was very much in search of creating that bridge between that other side and this side.

John was a very practical person, so the reason for doing that is it would tie cause and effect. I remember specifically that John talked about this astral telephone with George Meek, that if in fact we could create a technology to talk to dead people and find out how they felt about things they did in their life, it would cause people to behave differently now.

I'm almost paraphrasing John Fetzer, because this is the example he said: If you could call Aunt Harry and have him explain that, I wish I had not done this, or I wish I had asked forgiveness, or I wish that I would have made this right, then you'd think twice about whether I, still in the living flesh, would do that in the

future, because I have advice from somebody that I trust who's suffered the consequences of not making something right. In that way, something like that would be transformational. It would change immediately, right today, our behavior for the common good.

Larry In a way we have that, don't we, in the form of books and records?

Bruce We have history, but the problem is that history keeps repeating itself.

Larry Oh, yes. That's because nobody believes it. That's the problem.

Bruce For example—

Larry It isn't with everyone, but certain people in every generation write things that they've done that they wish they wouldn't do again; maybe it's in the form of a novel or a poem or a biography. In a way, we can access some of that but not universally, of course.

Tom If you have a direct experience with talking to Aunt Harry, who you were close to, the emotional impact of that would be, just that part would be, tremendous and overwhelming.

Larry I know. I can see that.

Priscilla He believed in these parallel universes, is basically what it was. For instance, with Dr. Menninger and the copper wall and things like that, was that part of the contacting the spirits, or was that more of a meditation kind of a thing?

Bruce I don't know how thorough you want to be in this, since we're really trying to make a 300-year history here.

Larry Yes.

Bruce There's a long answer to that.

Priscilla Okay.

Bruce Where that project came from ... the short answer is that that was a research project based upon a Tibetan meditation practice.

Priscilla Okay.

Bruce Elmer Green, who was one of the key researchers in biofeedback, was trying to use this technique to find out what happened. He didn't have a hypothesis as to what this copper wall would do, although he did look physiologically at what the impact of that was.

Priscilla I see.

Bruce He was trying to use it as kind of a device to measure subtle energy.

Priscilla I see, okay.

Bruce That's what he was trying to do, and he did that with some effect. There were some anecdotal effects; we funded that project for a number of years, and those results are in the archives here.

Larry Okay.

Priscilla That was one of John's interests though, wasn't it?

Bruce That was our first science program at the Institute. The way it came to us is Charles Spence was a program director at the time. He'd gotten in touch with Dick Williams, Dr. Williams, who is currently practicing now. This would be a good follow-up thing, to talk to Dick Williams.

Bruce He practices with Dr. Green in a sleep disorders institute, and is a former professor at Western. Dick Williams said, "We need to be working with Elmer Green. Given the mission of the Institute, we want to do science; we should work with Elmer Green. So, Elmer researched this ancient Tibetan meditation practice.

Tom Wasn't the copper wall part of it, in the Tibetan tradition as well?

Bruce Absolutely, absolutely it was. As he would always do in the early days, John ran this by Jim Gordon, and Jim said, This is absolutely an authentic thing. Jim Gordon actually did practice meditation once in front of a copper wall; he said he was sucked right out of his body, and wouldn't do it again because he lost control.

In any event, we funded that because it was an ancient technology. It was done with a scientist who had an open mind, and it was done in a credible institution; we funded that research for a number of years, and again, the conversation at that time was all about energy medicine. Energy medicine has as its key concept that we have auras. It's one of the core hypotheses that we have auras that are part of our whole being.

Larry And you can diagnose illness through the color of the aura or the shape.

Bruce Any number of—

Larry Yes.

- Bruce Exactly. There's an energy signature to the body that shows up as the aura, that you can use not only to diagnose but to treat. For instance, if you could balance an imbalance through treating the energy field of the body, that would stave off serious physical disease, and you would have a non-invasive, less costly intervention. The whole purpose of John's intent in this was to balance the physical, emotional, and mental, in order to attain spiritual enlightenment. That was a precursor. Because when you have extreme pain or extreme hunger or whatever, you can't develop spiritually because you're being held back.
- Larry There's another theory. For example, the American Indians, they fast for many days and that brings them into contact with something which is the other side of the coin to that.
- Bruce One of our Trustees, Dr. Angeles Arrien, is an anthropologist; she's worked with 10,000 individuals, mostly on vision quests, and she's led groups out into the desert to do that—the vision quest.
- Priscilla Sweat lodges and things like this.
- Bruce Vision quest. But that vision quest is very well documented by other people.
- Larry Bruce, you had this epiphany with the palm reader. Then there were several other things, like the pendulum. After a period of what, months, you began to open your mind to some of these other things that you had not before?
- Bruce I'd say long about the spring of 1982, I was invited into the Monday night group.
- Larry Okay, because you had progressed in John's judgment?
- Bruce Right.
- Larry Okay, that you were ready.
- Priscilla Now how long had the Monday night group been going?
- Bruce Again, I'm at a disadvantage, because this is so important to get this right.
- Larry I think that that's documented somewhere. I think it is.
- Tom There are different versions of it. Carolyn Dailey probably would be the one who would know, perhaps.
- Bruce Yes, and if I answer that, it's probably the wrong answer, and I would want to correct that.

Priscilla That's okay. John had established the Monday night group. He started it.

Bruce This is key. The Monday night group has a long—there are predecessors and Larry is turning the tape over.

Larry Trying to.

Bruce You know, this is the type of a question that Carolyn Dailey and I should have a joint session on some of the history. The way this would work is John was compartmentalized, and so John would do part of it with me, part of it with Carolyn, part of it with somebody else. If you get everybody in the same room then it all starts to fit together; but if you don't, it's going to be eight of ten pieces of the jigsaw puzzle.

Tom Some of us have no qualms about doing that. I think the people who don't have privacy problems about that should absolutely do it. I don't think Carolyn would have any qualms whatsoever.

Bruce Exactly. So, to answer this question about the history of the Monday night group: John had a history of study groups that preceded what was called the Monday night group. John would study, for instance, with Carolyn Dailey, and Carolyn was the best primary source for this. John would study daily A Course in Miracles with Carolyn Dailey.

Then there was A Course in Miracles group that met at the broadcast house. I believe that met on Sunday. It met above the data center at the broadcast house in a small conference room, and had about five or six people in it. In fact, three of those people are still alive. Virginia Williamson or Williams was in that group. There were these two other people and I can't remember but—

Tom The Keatings were part of it.

Bruce The Keatings, exactly. Diane and Jim Keating, they were part of that group. That would be very good to talk to them about it, very good. In fact, that's an action step. Then there was a mystic, a wise woman, and she died. I'm trying to remember her name. She was an elderly woman. Lived on the east side of town in a small house, and Carolyn would know her. Carolyn would know who that was. They studied A Course in Miracles. You've got to ask one of these people how they conducted the meetings. My guess is that they did the same thing. They had a prayer, they did the reading, they did the meditation.

Larry So it would start with a prayer, a traditional Christian prayer?

Bruce I don't know.

Larry     What about the one you were with? Did that?

Bruce     When I started joining the Monday night, there had already been A Course in Miracles group that had ended before then. The Course in Miracles group met in the broadcast house, and that disbanded before I came in '81. Ken Killick then came after that, and then Jim Gordon came after Ken Killick.

Ken Killick was a psychic from Canada who was working with John and found himself on the ropes because he had led John to make some decisions that were very embarrassing to him. Ken Killick was giving John advice about how to handle the players' strike, and that's well documented, the history of the players' strike in '81, wasn't it, Tom?

Tom       Yes.

Larry     Documented on a handshake.

Bruce     I don't know where it's documented, but there are other sources that I'm sure have the history of the players' strike.

Larry     And Killick's role in that?

Bruce     Killick had been advising John about how to handle certain aspects of that. John was on the executive committee of baseball, and John made a decision in executive committee based on the advice of Ken Killick that turned out to be wrong. It was very embarrassing to him; and then Killick told John that he, in fact was the highest guide, Tom? Melchizedek. Ken Killick said that he was Melchizedek.

Larry     That John was?

Bruce     No, that Ken was.

Larry     Oh, okay.

Bruce     Ken was also trying to get access and authority for certain transactions, and at that point John kicked him out.

Larry     He was trying to get some financial access?

Bruce     Right.

Larry     Then Jim Gordon came in right away?

Tom       Can I add a little bit about Killick first?

Larry Sure.

Tom That the president of the Institute at the time, Lloyd Swierenga, started a mystical organization in Canada called Les Initiates. He started it with Killick in Canada, the two of them, and Les Initiates changed its name to Inner Light Ministries. Once John got control of Les Initiates, he gave it to Jim Gordon, who changed the name to Inner Light Ministries, but that's how Killick I believe came into the picture for John.

Bruce Killick was on the scene before Lloyd Swierenga was on the scene.

Tom Really?

Bruce Yes, Killick came to John first.

Tom Then he and Lloyd started Les Initiates but, he was already involved.

Bruce Right. Lloyd and John had independent but parallel experiences with Killick.

Tom Interesting.

Larry Do we know what happened to Killick?

Bruce Don't know.

Larry Do you know, Tom?

Tom No, I never met the guy. He was long gone before I ever got into Kalamazoo.

Bruce He never got big on the scene. In the whole 80's and the New Age movement, I never recall reading about him or seeing anything about it, and there were plenty of gurus then.

Larry Since we've started to talk about Jim Gordon, when did you first meet him?

Bruce Actually, Mike Gergely is going to have the most accurate story on that, and that's pretty well documented now in the Bamford script, is it not?

Tom Yes.

Bruce We have good written documentation on that, which would be better than what I would say. I don't remember the date. It happened probably around the winter of '81, the spring of '81.

Priscilla About the same time as you came.

Larry No, he came in the fall.

Bruce I came in the fall. I came September of '81.

Larry What I'm wondering about is your impressions of it, and when you first met him.

Bruce Of Jim Gordon?

Larry Yes.

Bruce I didn't meet Jim until probably the spring of '82.

Larry Okay, and were you impressed?

Bruce Jim was very understated. He was low key. The first time I met Jim would be over the phone. I was in meetings where John would call him and put him on speaker phone a number of times. Jim was not out to make a name for himself. He was—he responded. He was very respectful and supportive of John Fetzer.

Tom Was this with Monday night group?

Bruce No, this is well before Jim interfaced with the Monday night group. The Monday night group got started . . . The first members of the Monday night group included Margaret Zolen, Sister Liz Reis, Mike Gergely, Chuck Spence, Cleora Daily, Carolyn Dailey, and John and—

Tom Frank Henry, too, with Margaret Zolen there?

Bruce Henry was part of it, only because he was Margaret's chauffeur.

Tom Okay.

Bruce He was really an irritant to John and the group, because he imposed himself and he had such wild ideas. That early group was formulated at the time that John was looking for a legal structure that would accommodate the purpose of the Institute, or what was called at that time, the Fetzer Foundation. The minutes book for the Institute would show that there was an IRS review of the Foundation at the time, around the question of how much control John exerted. John was looking for a public status that allowed him to be the leader of the organization, even though he was a disqualified person. He was the benefactor, but he was looking at how to be the leader of it as well as to not have to pay excess tax or to be subjected to payout. One of the statuses he was looking at was to be a school, and that's where Nazareth (College) came in, with Sister Liz being a representative of Nazareth.



They had been meeting most likely around what elements of a steering committee might be for some type of an advisory function or whatever. Jim came onto the scene along about the spring of '81, but had not formally interacted with these people. John brought some of his materials in, and by the late winter of '81, I was on a conference call with them; John and Jim were just being in the room on a speakerphone. John was more interested in talking to Jim about health problems at that time, and Jim was responding. It was not about the spiritual purpose or direction of the Institute. John was more interested in how to deal with his diagnosis of an occluded carotid artery.

Larry     Was it Jim Gordon who convinced John that he had been these people in the past?

Bruce     I think 'convinced John' was too strong of a word. John had an inner knowing, that he would often seek outside confirmation about; sometimes he wouldn't be able to articulate until he got into channeling sessions with Jim. John and Jim developed a relationship, a pretty complete relationship, to where they would spend time privately; sometimes I would be there in the room, too, with those sessions. Do I remember your question?

Larry     What I'm getting at is, Did he did, through his channeling, reveal to John that he had been these various personalities in the past? Or did John mention maybe he had been like Thomas Jefferson?

Bruce     Right, those would have all been sessions early on.

Larry     Oh okay, before you came.

Bruce     No, not before I came. I was in sessions in the very beginning, so I'm trying to tie several questions together.

Larry     Okay.

Bruce     As to what was Jim's role with the Monday night group? What was John's interaction with Jim? What were the types of things that they talked about? Those are the three questions I'm trying to put together. The progression of the Monday night group then morphed into including Chuck Spence; and Chuck's wife Cleora joined the group because she had a keen interest in this. Frank Henry came because Margaret wanted a driver. Mike would come, and Carolyn Dailey was in it right from the start, too, as John's secretary and support person. Then from time to time there would be channeling material from Jim Gordon that would be introduced into the Monday night group.

Tom        Would he do it live or would there be a tape playing?

- Bruce No, it would be a transcript that would be brought in; sometimes Jim would come into town and he would attend the meetings; but Jim never did a channeling live with the group.
- Priscilla Now, Sister Liz was in on the Monday night groups, too?
- Bruce Yes, she's a nun and was very open minded about the whole thing.
- Priscilla Most nuns are. They're amazing. I grew up with nuns. Yes, they're open to—the more open—
- Larry She taught Silva (Silva Mind Control), didn't she?
- Bruce She taught Silva Mind Control, and Listening, the Father Curran technique of listening skills. But getting back to Larry's question about the nature of the channelings between John and Jim Gordon: John's initial interest I would characterize more as outer and psychic, and it was over the period of years from 1981 up until John's death, where the transition went from outer to inner—and we can go into that more in depth.
- Larry By that you mean he came to trust his inner feelings more?
- Bruce No, Jim was working with John Fetzer on helping him develop meditation practices as well as to listen to Spirit.
- Larry Oh, okay.
- Bruce Jim taught him about dreams, how to remember dreams and how to analyze dreams; how to pay attention to meditation experiences, and how to interpret those, how to clear the mind, how to go inside.
- Larry Some people might call that following your instincts. Would that be part of it?
- Bruce John was very intuitive, but the fact is that he had access to something more than just instinct.
- Tom I would say John always followed his instincts. This is more direct: closing your eyes and having direct inner experience for yourself, visionary type experiences.
- Priscilla Teaching him how to clear his mind to have that.
- Bruce There's a question I want to get to, which is Larry's prior question: The nature of the conversations between Jim Gordon and John. Early on, again, John was pretty preoccupied with health issues, as well as what I would consider more in the realm of ego, wouldn't you Tom? John was interested in knowing about relationships between people, past lives. Jim was doing quite a few Light

Readings at the time, where he would read past lives. Jim and John had a lot of private sessions about past lives; and then John also wanted to know about past lives of other people.

He would use some of that information as a basis for whether he could trust that person or not. For example, John learned in one of the sessions that Jerry Luptak was the Treasurer when John was Louis XIV; as Treasurer, Jerry had robbed the treasury, and it was upon the robbing the treasury that he built the Louvre, as well as some other castles. John became very suspicious of Jerry and was very guarded about whether he could trust him or not.

Another story is where John had learned that he had been - I'm trying to get this story straight: John was one of the early conquerors. Who's the conqueror that had a relationship with Cleopatra? Was it Alexander?

Larry Mark Anthony?

Bruce Mark Anthony, and he was defeated by Hannibal, right?

Tom Hannibal was earlier.

Larry Yes, earlier, I believe.

Bruce Anyway, it was a past life where John had been a very successful leader. I need to get these facts straight. But Chuck was—

Tom Yes, Bruce if I can remember, Chuck was Alexander the Great.

Bruce Right, and defeated John.

Tom John was the pharaoh of Egypt at the time, and Alexander the Great defeated him and killed him.

Bruce Right, and it was on that basis that John almost fired Chuck.

Tom Right.

Bruce Yes, that's the story.

Priscilla Now you worked closely with Chuck, didn't you, when you first came here?

Bruce Yes.

Tom If I can chime in here, I don't want to take Bruce's thing here, but this wasn't Jim pushing this stuff down John's throat. It was opposite, if anything. John was dragging this stuff out of Jim. This was a high interest of John's. When he met

Judy Skutch, as we heard, the first thing he said to her was, “Hi, Virginia, you were my wife in a past lifetime.” John was into this stuff. He would have made use of his private channelings with Jim, in order to accumulate this kind of information, wouldn’t you say Bruce?

Bruce Absolutely, and John would ask Jim about my past lives. For instance, John shared with me.

Tom Jim wasn’t feeding John a line. It was John dragging this stuff out of Jim, that was what John wanted to get to.

Larry Did John came up with these people on his own?

Tom No, just the ideas. He wanted to know who those around him had been in previous lives.

Larry Right. So, Ramses, for example, did John say to Jim, “I think I was Ramses,” or did Jim tell John?

Bruce No, that’s not the way it would work. You’ve been with Jim when he’s done light readings, haven’t you Tom? I’ve never had a light reading from Jim.

Tom He’s done them for me. He did a few of them for me.

Bruce If you could describe how a light reading works. The fact was, John wouldn’t know who he was in the past lives. He would ask, “Who was I in a past life,” and then he would ask for elaboration on that. For instance, I went over to John’s house once and he shared a session that he had with Jim, but I had not seen the transcript or heard the tape or anything.

When John was Ramses, I had been a priest and my younger brother Paul had also been a priest and participated in a ceremony with John. It was on that basis that John felt that he had the confirmation that I was open enough to be looking at some of these very unconventional [ideas?] It was kind of one of the tests.

But here’s a key point: John believed very strongly that all of us, especially the five in the Memorial Trust, had reincarnated before to do this work, and that we had a purpose, not just individually, but we had a purpose to do together that we had reincarnated to do this; and other people would come into this who reincarnated into this lifetime to join the mission of the Institute.

He firmly believed that there is a mission and a calling that we’re responding to in this process. Tom, did you want to talk about How did a light reading work with Jim? I think that’s important in the record.

Tom      It could go several ways. It would depend on the relationship between the two. A person might sit down and say, Tell me about this other person - my wife, this person I'm in a relationship with, in a job situation or a personal situation; we're having trouble and I'm not getting this person to do what I want or I don't trust them or I'm suspicious. Then based on that, Jim may go into a past life between the two.

Or a person may sit down and say, I would like to know my previous life, what was my very previous life, specific like that. Then Jim would be able to go inside and start talking about that. Or a person might say, I'm having this problem in my life right now - health problems, let's say, or money problems. Jim may then go inside and find a past life that was the source of this trouble. It could go several ways, but it was generally tied into what the person sitting across from him wanted.

Larry     Then Jim would be the one who would say in the channeling, "I am your past life. I am this person."

Tom      Right. John may have sat down and presented something to Jim, whether it was a problem, whether it was a person; or John might have just said, Have the two of us been together before Jim, you and I? Based on the input from the customer, from the client, Jim would then go into a past life situation involving the client. Is that what you were hoping to get, Bruce?

Bruce     Yes. It's important to document because there are a lot of ways to do light readings. It's important to document the approach that Jim took; and then also it would be a good follow-up question to ask Jim.

Tom      Yes, so John might have said, I have this interest about the Exodus, that I had a dream about the Exodus, or I had this interest in Moses, or something that John would have expressed to Jim. Then Jim would say, "Okay, let me check this out." He would go inside and say, "Oh, you know, you were Ramses the Great and you were involved with Moses and the Exodus," and then he would go on and describe that, but it would generally be in response to an inquiry expressed from the client.

Larry     That's good. I think that's important to understand that the idea of who he was in the past lives didn't come from John, it came from Jim. I mean it's different from believing that you were different people in the past, but specifically who they were.

Bruce     Right.

Priscilla From what you get from your uncle, he believed in reincarnation always anyways didn't he?

Bruce Right, ever since I knew him from '81 on.

Tom Right, so like he said to Judy, "Hi Virginia."

Priscilla Yes.

Tom "We were married in a past life." If that was a flirtatious line or not, that still was the world John was walking around in. He had believed in reincarnation for decades.

Priscilla Okay.

Larry Well, I think that motivated his genealogy in part, too, didn't it?

Bruce Yeah.

Priscilla Yes, I think it did, too. I think it does with a lot of people. Now, how does A Course in Miracles tie in with this, and the Monday night group and the readings? Where does that tie into it?

Bruce The Monday night group would explore a variety of things. For a period of time we would study The Course. For a period of time, we would take one of Sister Liz's workshops; or for a certain period of time we would listen to a tape and discuss that. But the format tended to be as follows: We would gather in a room in a circle, and there would be a short pedestal in the center. Over the period of years we'd accumulate crystals, so everyone would whip out their crystal and put it on the small pedestal. Then we'd have a candle in the middle that would be lit.

There would be some type of a meditation at the beginning, and the meditation could be short, or it could be long. We could listen to a tape or someone could lead the meditation, and then we'd have discussions. John would typically start with questions, "What unusual happened this last week?"

Larry He would be the moderator of the group.

Bruce No, he wouldn't be the moderator of the group. He would not; he would lead people to joining in.

Larry Oh.

Bruce He would solicit participation by asking questions. Did anything unusual happen this last week? What's going on in your life? How's your spirituality coming? Then there would be a discussion about that. We would tell stories about things that tended to be very unusual coincidences, and it was about awareness and paying attention. Then there would be some type of reading or

something like that. That would go on without agenda. There would be no agenda to it at all.

Priscilla So it was like a lot of different philosophies and ideas.

Bruce There was no doctrine at all.

Priscilla No, that's wonderful.

Bruce There was absolutely no doctrine.

Priscilla Very stimulating.

Larry It wasn't just studying A Course in Miracles then. Then did the Urantia book come in?

Bruce We didn't study that in the group, but that would be something that could have been studied.

Larry Something like that.

Tom Did you study A Course in Miracles in the Monday night group at all, Bruce?

Bruce Quite a bit.

Priscilla You say they did it in the WKZO group too?

Bruce Yes.

Priscilla Did the WKZO group have Virginia Williams come in with your group, or Sister Liz and things like that?

Bruce No, none of them did.

Priscilla Okay.

Bruce Monday night group was a whole new crowd.

Priscilla The WKZO group, were these people that worked at WKZO?

Bruce No.

Priscilla They just met there.

Bruce Right.

Priscilla Okay.

Tom Why do you think he switched from one group to the new one, Bruce?

Bruce This is made up again, but I think that the constituency of the new group had to do with his search for legal status.

Tom Oh.

Bruce Because he had a medical doctor, a college rep, the program director. Think about this in terms of titles: He had a lawyer, and so it's the advisory group. The whole time this is going on, you had these hearings, and Jerry Luptak came into the scene because Jerry Luptak was a very, very good tax attorney; he took the case up with the IRS and represented John.

Larry Was that discussed at the Monday night?

Bruce No.

Larry Okay.

Bruce No, there's absolutely no way John would share any of this. That's why I'm saying I'm making it up.

Priscilla He didn't even share it with you.

Tom Jim Gordon would be on the phone at times, or he would come in person at times?

Bruce I didn't join the Monday night group until the spring of '82, so I don't know when Jim had the first interaction with that group. I think it was the fall of '81.

Tom When you were there, would Jim occasionally show up in person?

Bruce Yes, John would want Jim to come into town, and Jim would come on a day when we had the meeting.

Tom Would the meetings be different if Jim was there?

Bruce Yes, it would just be all discussion with Jim, absolutely. That's all we'd talk about. Then over time, the channelings with John started talking about the purpose of the Institute or the Foundation at the time, and those channelings are well documented.

Priscilla I'm going to take a break. I'm going to get a drink of water.



Bruce We were finishing a question about the format of the Monday night group, and I didn't finish discussing how those went. It was fairly eclectic in the body of the meeting itself. It could be any number of materials. We often studied A Course in Miracles. We would sometimes go through and read a transcript from one of Jim Gordon's channeling sessions, or listen to a tape, or occasionally talk about the Fetzer Institute.

Chuck would talk about the Foundation mission and purpose, for example. Then we would always conclude the Monday night group by reciting the Great Invocation. We would stand holding hands in a circle and recite the Great Invocation, then we would adjourn the meeting and go to Chicken Charlie's, which is a low-end restaurant.

Priscilla Schwartz's.

Bruce Yes, Schwartz's.

Larry On Westnedge, right?

Bruce Yes, on Westnedge and Whites, and we'd have dinner there.

Priscilla What's the Great Invocation?

Bruce Great Invocation. The Great Invocation actually came out of theosophy, didn't it Tom? Madam Blavatsky? It can be Googled, and there's a history about it on the web.

Tom Alice Bailey, particularly.

Bruce Oh, Alice Bailey. "From the point of light within the mind of God, let light stream forth into the minds of men. Let that light descend on earth for the point of love within the heart of God . . ." and so on.

Larry Non-sectarian. It's just universal.

Bruce There are four verses to it, right?

Tom It's a specific invocation of the Great White Brotherhood. There was a reason that the Alice Bailey people would do it. The Great Invocation is to invoke the presence of the Great White Brotherhood masters. There were supposedly four on the earth at that time, and this ritual, this invocation, is what invoked them to reincarnate, supposedly. And perhaps to appear in the room when the invocation was repeated by a Theosophical ritual, supposedly. That's what it is. It's an invocation to the masters of the Great White Brotherhood.

Bruce The last sentence of it is, “Let light, love, and power restore the plan on earth.” The reason why that’s an important prayer, and probably should be lifted up a little bit more than we have in the history, is that it’s a connection with universal destiny, to our purpose here.

Priscilla It does tie in.

Bruce That’s the whole thing. John really felt that he was responding to a call, and that we had a purpose that was ordained as, in John’s words, ordained of God. That’s exactly his words, we have a purpose ordained of God. That prayer is consistent with that higher purpose. Individually and collectively, we each have a responsibility to do more than just do the work; that’s what the purpose of the Monday night group was: to hold the light for the Foundation. Its purpose was holding the light.

Larry Would your talks, discussions that got started there at the station continue at Chicken Charlie’s?

Bruce Yes, they would continue over dinner.

Larry Over dinner, okay.

Bruce What was unusual about it is that the waitresses would always be interested in the conversation; we’d hear the side stories, that they would almost choose lots to wait on the table, because they wanted to hear the conversation.

Priscilla Absolutely.

Larry Because you stayed there, I think you said in your transcript, until 8:30, nine o’clock.

Bruce Yes.

Larry That would be several hours.

Bruce Right.

Tom Is there anything that stands out Bruce? Any particular meeting or meetings that were the coolest ones? Got any stories of particular meetings that stood out?

Bruce I think the coolest one was when we had trainings. One time we went off site and we stayed in residence at Nazareth. We actually slept there. I roomed with Jim Gordon on one of those, and we had a Listening workshop with her. At another she taught some of the Silva Mind Control processes as well.

The thing that stood out was, Jim Gordon led us in a session where he was teaching us all to listen to our inner self, and Mike started sharing a number of things. Maybe Mike might feel that this is a breach of confidentiality. This would be a good follow up to ask him about that, and if he doesn't remember I'll tell part of the story, and then he'll chime in, but he was sharing an inner experience where he actually was journeying; and Mike consciously recalled that and Jim was interpreting that.

What happened was that, one by one, people started to have personal experiences where they started to believe, by virtue of the fact that we as a group experienced things. Whereas initially, a lot of the people in the group were interested as an intellectual curiosity. For instance, one time Frank, Margaret, Cleora, and I went to a Nathji channeling session - Nathji is an Indian guru - and Margaret Zolen had an out of body experience. She is a medical doctor and practiced psychiatry, I think, but she is a medical doctor; she worked in mental health. That's right, she was a medical doctor working in mental health. When she had this out of body experience, she started to believe. But that was over where they live, on Charter Street in Kalamazoo and Portage on Charter Street. What the heck are the names of those people? They're still around.

Tom     If I recall, Bruce, Nathji was one of the people who participated with Dr. Rhine , at Duke University, and his psychic studies there.

Bruce   Right.

Tom     He was one of the guys in that, and I've been to his house in New Delhi, by the way, Nathji's house in New Delhi.

Bruce   Okay, so that was a group that studied Nathji.

Larry   It will come to you.

Bruce   Yes, she has a center in Kalamazoo right now. I'm surprised, she has 700 people come to the ashram called the Sambodh Society.

Ruth Harring and her husband; they live on Charter (St.) and her husband is deceased now; they were English professors at Western, and they had a Nathji group. She actually has an active center now.

What stood out for me were the experiences where people actually went, in their personal transformation, from an intellectual process to actually experiencing it. The reason why that made an impact in my mind, is that it wasn't people coming to the group just to be around or to associate with John. They were coming to the group to participate. That was the turning point.

Priscilla Was this when the one out in Nazareth, the one you're talking about, the meeting out there, was a turning point?

Bruce Various ones, but they all started to build.

Larry They all did?

Bruce Yes, they all started to build, because then people would get involved. They'd take ownership in being part of the whole thing.

Larry Was there any thought of expanding the group?

Bruce There was some question when we started adding staff; the staff had wondered why did we meet behind closed doors. Why didn't we open it up? That perceived secrecy was part, I think, of the undoing it. There was a tremendous limitation behind that, because if John wanted the Institute to be the work, you have to open it up; I think we learned that lesson later on.

In 1985, when John had to leave town to take a residency in Phoenix, Arizona, at the ARE clinic, the group stopped. They met for a while amongst themselves without John, but then we stopped meeting altogether. It wasn't until John started coming again that we started meeting.

Larry You picked it up again later. This is not exactly right on this same line, but I wanted to ask you about this. You mentioned in the tape that you started reading *A Course in Miracles* with John, and then you mentioned another book, *Messages for the Coming Decade*, that you read together.

Bruce Yes, John was an avid reader, and read lots and lots of materials. My problem was that, when I first came into town I was going to school full time. I had a full-time internship at the broadcast house, and then I had the internship with John; and then he would have things for me to read.

Priscilla There's no way.

Bruce I couldn't get to it. I honestly couldn't.

Priscilla I read your oral histories, and I just I don't know how you did it all. Even after you graduated in the program you went to, you were doing for that year; it just amazes me that you were doing all this.

Bruce It was like hundred hour weeks.

Priscilla It had to have been.

Larry Among a hostile environment at the station right?

Bruce Oh yes, yes I was not welcome at the station at all. I was suspect. Here's a relative coming in to town, interfering with the power structure, especially taking a rotating internship.

Larry Did that bother Carl Lee the most?

Bruce Significantly, although he wasn't transparent with it, but you wouldn't expect him to be. But Carl had actually survived the potential assault of two other relatives. My dad worked for John a long time ago, and then my oldest brother worked for John Fetzer and ended up leaving under similar circumstances. It was really a war of attrition, and I couldn't take it anymore; and I ended up resigning myself. I don't know if I put that in my transcript.

Priscilla Yes, you did.

Larry You did.

Bruce I had really had it by the time that I resigned.

Larry John didn't like the way you did it, right?

Bruce No, he thought it was in poor taste, that I should have talked to him, and that I burned a bridge.

Larry Well, but in fact you opened a door, didn't you?

Bruce It was Chuck Spence that went to John Fetzer and said, Add him as an employee of the Foundation.

Priscilla That opened the door.

Bruce Otherwise, I would have been in the job market looking for work somewhere else, and it would have been just like my dad and my brother.

Tom Were you already in the Monday night group, Bruce, when this all happened?

Bruce Yes, I was already in the Monday night group. But the thing is, Tom, that John felt strongly that I needed to win over the executives at the broadcast. At the same time, John had an alternative agenda, which was part of the problem. This is not in the record, but I feel comfortable putting it in the record now. John's agenda, when he explained it to me when I first came into town in the fall of '81, John had always planned to sell the Tigers.

But he always planned to keep the broadcast properties, and he was going to put them in the Foundation, which is now the Institute. The reason I was taking the

rotating internship would be to provide leadership to those properties. Mike Gergely had been working with John Fetzer and estate planning; Mike suggested to have a family member involved, if you're going to carry the name, because John wanted the name carried.

It was part of the overall plan to hold all the broadcast properties. What John learned over that year that I had these revolving internships, was I was getting the state of the art theory on how to manage companies, in my MBA program. At the same time, I was getting the on-the-job training about how things were actually done at his stations. There was a lot of waste and inefficiency in all of the properties, because there had been a lack of accountability for a long period of time. John was really kind of an absentee owner.

He would get a weekly report from Carl Lee which was a half-page outline format, five or six lines, which really was nondescript. Aside from that, he would have an annual audit.

But the cash kept coming in and John didn't press the issue. John realized, sometime in the fall of '82, that he wouldn't be able to hold the broadcast properties either; they were so hopelessly outdated and behind the times. Then when I left, it really interfered with his plan; and obviously he could have continued holding the broadcast properties without my involvement, but it really interfered, and I think it jolted him in terms of what his overall plan was.

Larry     Why did he treat you so badly, though, while you were there?

Bruce     Actually, he gave me unfettered access to himself.

Larry     This rotating internship paid you minimum wage, and whenever you wanted a raise—

Bruce     That was Carl's deal.

Larry     But didn't you go to your uncle and say, "Look this is a bad situation," and he said, "Well, leave if you want."

Bruce     Right, because he didn't believe in entitlements. Chuck was treated the same way.

Larry     Was he?

Bruce     Chuck wasn't paid squat.

Tom       He was paying everybody very low wages.

Larry     So you were just on scale with the rest of them?

Bruce Yes, the people at the broadcast house were paid well below market. But if you look at any of the pictures of the Christmas parties at the broadcast, what was interesting was that this is a middle market. I think it's the 44<sup>th</sup> market. Anybody who wants to do anything in broadcasting treats this as a stepping stone. The people who have skill stay for a short period of time until they get that next job, and the goal always is to get to the big metro areas. What John had for over 50 years was that people that didn't want to go, or couldn't go, and John felt comfortable paying well below scale because a lot of them were satisfied.

Larry They didn't have the equipment either, did they?

Priscilla Well, I don't think that—

Larry He wouldn't invest in modern equipment right?

Bruce What history would show is: If you look at either the Nielson or the Arbitron ratings, the news at WKZO TV was always in dead last place, by a long shot. That's because he paid well under scale, but he also had a franchise where he controlled a significant share of the local market.

Priscilla Were you there when Della was there? Della DiPietro?

Larry Yes, he was.

Bruce Yes, she had the Channel Three Clubhouse, and she was taking her MBA at the time; I was in one of her classes. I floor directed her on air.

Priscilla Oh. She used to come out and spend Christmas at our house. I'd take all the orphans that didn't have family.

Larry Yes, she was a friend. Anytime she didn't have anybody to go on her show, she'd call me up and I'd go on and talk about history or so on.

Bruce She didn't stay long.

Larry No, she left about when we—'84, '85.

Priscilla She left in '85. She went to work for Ford publicity.

Bruce I don't want to disparage the people that did work there, because they were extremely loyal; and John's values were, he valued loyalty, hard work, and honesty.

Priscilla Did he still own the radio station then?

Bruce Oh, absolutely.

Priscilla So he still had the radio station. Did you work at the radio station at all?

Bruce Yes, I wrote copy, I sold time, I wrote news stories. I didn't announce. That's the only thing I didn't do.

Larry I suspect that some of the people that were long-time employees appreciated the fact that they had a secure job, too; or they didn't want to move. Kalamazoo has always been a place where people get transferred in. They often quit the job with the next transfer because they don't want to leave. It's a nice community.

Bruce Right.

Larry That might have been part of it.

Bruce But if you look at the Christmas party photos, you'll see a significant number of the staff are 25 years and up, some 50 years. That should be in the archives. For a mid-market station, it had an uncharacteristic tenure, and the whole idea about wages actually was designed by Carl Lee. Carl set my wage, and my issue about the wage was John's not going to overturn Carl. He's going to support the person that's running his show.

Larry Had you not quit then, you might not have gone to the Foundation, right?

Bruce I wouldn't have.

Larry So that was almost providential, wasn't it?

Bruce I don't know. It's hard to fit all that part together. But you had that same experience too, Tom. You probably started with John being paid less than your prior job?

Tom Absolutely. He charged me for room and board.

Priscilla I would say John had some Scottish in him.

Tom He charged me for room and board. One of the richest men in America charged me 800 bucks a month for room and board. And never gave me a raise in six years.

Larry It was just a little room, wasn't it?

Tom But he was a fascinating character. You didn't work for John for the money.



Larry     You don't remember that book. You were too busy doing other things.

Bruce     *Messages for the Coming Decade*; yes, it was a golden book with a black binding.

Larry     What I was wondering was, did it prove correct in retrospect?

Bruce     It was a channeling and it had ten predictions. John was interested in the future, and I don't remember what those predictions were.

Tom       The George Meek material?

Bruce     The George Meek material was a whole different thing.

Tom       Did John ever meet him, Bruce? I wanted to ask you that. Did he ever come into the picture at all?

Bruce     Yes, George Meek did travel to Kalamazoo, meet with John and also show examples of his Spirit photography. We funded two projects with him.

Tom       It didn't prove to be legitimate? Or what was the end result there?

Bruce     The first one was the astral telephone, and the problem was that we couldn't replicate it; it required a certain operator to use it, and basically the operator was channeling. That was the limitation on that. The second project that we funded with Meek was: we used a medium who was channeling Einstein, or claimed to be channeling Einstein, who was in fact channeling schematics of devices. The problem was, none of the scientists we hired could actually build the device that was channeled, because it didn't make sense—so that never went anywhere.

So those two things were dead ends with George Meek. But there's a book that I actually have: Hanegraaff wrote a book, an encyclopedia of the New Age, and George Meek is well documented in that. There's a whole chapter on him, and it describes some of these things we actually funded. But it's Hanegraaff. You're getting at an important question that needs follow up, Larry. That is, What was John's reading list at the time in the 80's? What kinds of books did we talk about? That's a good question, and we need to ask Judy Skutch, too, to recreate that reading list. That could all be conceptualized and that's an important part to follow up on.

Priscilla Is his original library still in his house?

Larry     Part of it, but part of it is down the archives, right?

Priscilla Yes, some part of it in the archives.

Larry But you know if there are books in that.

Tom It's not all there.

Larry But if there are still some books in Clovelly that he was reading, they ought to be taken out of there.

Bruce That library at Clovelly was put together by Rhea primarily.

Larry Oh, it was?

Bruce Yeah.

Larry It wasn't John?

Bruce I looked through that. That was one of the things I did as personal representative. He also had a small library up in Otter Lake, and I went through all of those books, too, and anything that he underlined I put in the archives at the Institute.

Larry He probably diligently did underlining. That was his method.

Bruce Right, and he had a library down in Tucson, but none of those books are around.

Tom The other question that popped into my head, Bruce: Do you think that being allowed into the Monday night group was sort of a passage of into manhood?

You being his protégé, and him testing you, bringing you along, and then the decision to put you into the Monday night group - Do you think that was a big deal? Do you see that as being a big deal and an acceptance of you at that point?

Bruce Absolutely. Anybody who wasn't open to these concepts wouldn't have made it in. John felt that he was responding to a call that was from a higher place, and anyone who didn't fully embrace that would have no leadership role.

Larry But didn't some of them reach that point after joining?

Bruce Yes, but they were open minded to it. But I'm looking at this from the backside. At the time, I felt like I was on par with all of those people. But by the time I had gotten into the Monday night group, to answer your question, Tom, I was a convert, just to be very blunt about it. Cleora started that way. Chuck was a skeptic all along, the whole way through. Then people joined because of John, but then became converts. But I was a convert before I was invited in.

Larry Oh, so he invited you?

Bruce Right.

Priscilla But you didn't have to be a convert to be part of the group.

Larry No, but you had to be open.

Priscilla Oh, yes. If you weren't open, you wouldn't even be interested in being part of the group.

Bruce That would be a good follow-up question for Mike Gergely, because he was part of the original. How were the people chosen, and why?

Larry Yes.

Bruce I think if you look at who was there and what was going on at the time, it only makes sense that John was solving a legal issue.

Larry And that became more.

Bruce Became more functional.

Tom The remaining big issue, and Larry and Lisa may have other questions, but we don't want to miss you talking about John and Jim Gordon in transferring, the process of him going into MSIA. Coming out of his other, more generalized Great White Brotherhood, New Age material, and then going into the whole MSIA thing. Maybe that's a whole separate interview. That's a huge topic and you could probably talk on that for an hour.

Bruce Absolutely, it's huge.

Tom It changed everything. It started when Jim found MSIA himself in '84, right?

Bruce He was actually on a tour in Egypt.

Priscilla John was?

Bruce No, Jim was. John Roger and Jim Gordon were both touring Egypt at the same time.

Tom Different groups.

Bruce In different groups. Jim Gordon, Cleora Daily, and Joey Jochmans had a group called World Light Travels, and it was people that were kind of making a pilgrimage to Egypt. Joey Jochmans - this is a long story, Tom. Do you want me to tell the whole thing?

Tom     You have to tell the whole thing, but it depends on whether you want to.

Priscilla If you're up for it. We can do it another day.

Bruce    The whole thing needs to be told, but the long story short is, the those three had a tour company. John Roger tagged along, because Joey Jochmans and Jim gave such a good description of everything, that they wanted to listen in. Both Cleora and Jim had an out of body experience with John Roger that night, and they both knew that he was their living master.

This also dovetails the channelings that Jim and John had had; that's why I'm saying to really do this project right, we need to construct a timeline. We need to put all these significant events on the timeline, because this all fits together. Jim had been giving John messages in channelings about going inside and finding the master within, and then all of a sudden John-Roger shows up. They recognize him as their master.

Larry    Did John, too?

Bruce    John was later; that's how Jim started working with J-R.

Tom     Did he immediately bring that back to John, Bruce?

Bruce    I know that Jim shared the story immediately with both John and me.

Tom     What's that?

Bruce    I know that Jim Gordon shared the story immediately, because it was a very powerful story for both of them. Cleora also shared that story in Monday night group.

Tom     Jim and Cleora had found the teacher for everybody, for all of you?

Bruce    No, no. No, Jim never told me that J-R was my teacher. I took initiation with J-R under my own aegis. Jim was not an evangelist in that way. Jim would respond, but he wouldn't tell. He wouldn't say you have to do this, this, and this.

Tom     Do you think he did with John?

Bruce    I don't think so. I don't think so. I think that John's interest in MSIA was peripheral for quite some time. When J-R came into town, J-R met with John and actually gave him all four initiations at that meeting.

Larry    J-R dispenses the initiations?

Bruce He actually has staff who will conduct the initiations for him. They're charged with the responsibility of the keys, or the key to the sound and light path. Tom Beaver can give a much better description of this whole process. But the idea is that by chanting these names, which are the names of the gods of those levels, you align yourself to that, and you burn karma off so that you can progress to the next level. When you finally get to soul, then you're free of the need to reincarnate, to burn off karma. J-R, early on in a meeting with John, gave him all the initiations all the way up to soul.

Supposedly, J-R had taken on a lot of John's karma in the process, and J-R actually had a physical disability as a result of that. But the thing that checks out is that John was very ill at the time, and John then had a period of recovery. Everyone thinks that it was John's internship at the ARE clinic; but Cleora once told me that John Roger removed karma from John Fetzer, and that probably bought him three years of life. That's the story that's not been told yet either, so that's an important story. But this whole thing needs to be followed up and put in a timeline.

Tom When Jim and Cleora came back from Egypt, they had met J-R. They came back and told the Monday night group - both of them, or just Cleora?

Bruce Cleora.

Priscilla What year was the trip to Egypt?

Tom Was John immediately interested? What was John's reaction? What was John's reaction to this story?

Bruce There are two questions on the table. John was coming off of his experience with Ken Killick. John had always said, The only church he ever belonged to was Inner Light Ministries, as an example. **He had been uncomfortable with J-R, and was not a true believer.** So, while he thought that was fine and good and all that stuff, John later on endorsed Insight Transformational Seminars, as a practice for Institute employees.

But it wasn't until later that he actually started participating in Insight, and also became an initiate. It was fine for other people, but he wasn't one of them. John would always be first in line if there was a new device or new healing or something like that. This one he was more cautious. When was that trip to Egypt?

Tom I think it was '83 when they went to Egypt.

Bruce Yes, it would have been around then.

Priscilla He was probably cautious because of his experience with Ken though.

Bruce Yes, he was surrounded by a lot of people who wanted to get in his pocket.

Larry He was cautious of everybody, wasn't he?

Tom How long did it take him to go on and be initiated, do you know? When I showed up, that was all over with. This was just before my time.

Bruce See, that's why we need to make a timeline of all this. The answer I'll give is going to be wrong, but I think that John went to Phoenix (to the ARE Clinic) in the fall of '85. He sold the Tigers in the fall of '83.

Tom It was a gradual process.

Bruce I think it was the second meeting, and J-R gave him all the tones, initiated him; J-R himself did it.

Larry This is before the heart attack?

Bruce That's why you need to put all this on a timeline. Let's see: John sold the Tigers in the September '83. Opening day April '84, John had a major case of shingles. We've got the timeline right here, don't we? Yes, every time he sold off another property, he had a major health incident.

Larry Yes, I noticed that.

Bruce It was major.

Larry The stress of it probably.

Bruce But it was like he was executing his kids

Priscilla It was like he was selling of a piece of himself.

Bruce Right, and I chose the word executing on purpose, because he really felt like that this was all part of the plan; he was letting go of not just something that he created but part of the plan.

Larry Like Abraham?

Bruce Yes, he was making a sacrifice for something even greater. This is an important lesson here, one of the things he impressed on me, as well as on people who were close to him: The Institute had to do a major work in the world, and his sacrifice required us to make an even bigger one. When I said I was a convert, maybe it was just my personality, John really recruited people into tying their personal life purpose, almost in a religious sense, salvation, to being at the

Institute. There was a purpose in being at the Institute that was critically important to the survival of the world.

Someone looking at this from the outside would say, That's just another cult or another form of fundamentalism. But on the positive side of that you could say, The fruits of the spirit are love and forgiveness. Love is a very powerful and a real energy, and all the major religions embrace love as part of its salvation for the world. Why would you be at odds with that message? It's not like John exclusively did this.

Larry     You made a statement in your previous tape. John told you many times his wealth was to be used to usher in the age of spiritual freedom. What does that mean?

Bruce     John had a sense of both destiny and history. He felt that, being Thomas Jefferson, he was one of the main authors of the Declaration of Independence. The way that he characterized that is to say that the first 200 years of this country were about freedom of the physical, and the next 200 years was about freedom of spirit. That part of the transformation, hopefully, led by America, would be taking it to the next level: from living in the physical realm to integrating the spiritual realm.

Larry     I guess I'm looking at freedom in a different way.

Bruce     Freedom of spirit is being spiritually free. He also talked about soul awareness and being free of the the chains that bind, in his words.

Larry     Wouldn't you have to do that yourself, though?

Bruce     Yes, but an organization needs to facilitate and catalyze that, right? Any institution is necessary to spread the message. He's a master communicator. That's why it makes sense for the individuals involved to actually have a personal practice, and then to have a collective practice. Because, How do you teach something you don't know?

Getting back to that question about when John may have met J-R, he sells the Tigers in '83, sells television '85. That's when he had his major heart attack. In the spring of '85 was when he had a very serious heart attack, was hospitalized in Bronson.

Larry     Then he went out to Arizona to recuperate for six months or so.

Bruce     Right. Then he comes back, and probably in the early winter of '86 is when J-R comes into town and gives him the soul initiation.

Tom Bruce, why do you think he went ahead and did it then? Did he talk to you about that? Did he talk to you about the process of whether to go ahead? Did he discuss the process of him meeting J-R, and maybe taking the full year to maybe accept initiation?

Bruce This is a question to put to Jim, Carolyn, and me at the same time.

Tom Jim was too close to it, so Jim would have his own take on it.

Bruce The thing is that, by that time a number of us had taken the Insight Seminars and gotten tremendous benefit; I'm speculating that John would have had enough exposure to the organization to become comfortable with it.

Priscilla That was three years after the Egypt trip, so that was plenty of time.

Bruce But, here's the thing: Like any other behavior change, Tom, we move through stages of readiness. That's why, on the timeline, you also need to put the channelings on there. The channelings are dated; you could point to channelings and talk about the master within prior to John getting initiated by J-R; so John would have been prepared to be able to receive that message in the first place.

Tom Bruce, how big of a deal do you think it was for him to go from listening to psychics and channelers, doing a little dowsing, and using the Ouija board, to giving yourself over to a spiritual teacher and doing the practice, inner practice that that teacher is giving you? This is a world shift. It may seem like a natural progression or something, but it's really a world shift; and really, the search is over at that point. It's a huge deal and I just wonder how John did with all that.

Bruce I think John kept it compartmentalized. Again, if I look at the giving history, the only money that John ever gave to anything was when he sponsored one of the Insight seminars. He gave \$10,000.

Larry Ultimately?

Bruce Yes, ultimately. If you think about it from a business standpoint, and I don't want to be crass, Tom, but I think, unfortunately, there are only a couple of people who could speculate on these things. I'll put it on the record that if, in fact, that was J-R's motive, and I don't think that it was, that John so compartmentalized his initiation and linkage with the sound current from the MSIA organization that John would be comfortable taking initiation without feeling an obligation to support J-R.

Priscilla But you did say earlier, after he went through the soul initiation, he lived three years or was healthy for three years.



Bruce John was very sick in '85(Ed. Note: '84). He easily could have died. He lived until 1990. When I talked to J-R, he explained to me that John was on borrowed time, that John had already lived past . . . Because I was an initiate of J-R, I was a minister in the movement of MSIA, and I would have counselings with J-R directly; J-R told me a couple of things about John: One was that his karma was done, and also that John was on borrowed time.

Larry But he had to live long enough to get this going.

Bruce Yes.

Tom Did you get initiated after John or before?

Bruce Before.

Priscilla Did you go out there with him, Tom in '86?

Tom No. Did John ever go out to MSIA to Californian, Bruce, or did J-R come to Kalamazoo?

Bruce No, John went one time, to the Integrity Awards in Beverly Hills. We stayed at the Beverly Hills Hilton.

Tom Yes, that was before me.

Bruce On Wilshire and Santa Monica Boulevard; that's when John sponsored the table and Jim Gordon was there. I sat next to Jim, and Cleora were there and John. – Chuck I think. I don't know who all was there.

Tom It had to be just before I showed up.

Bruce Yes. John wasn't initiated then. I do know that Jim, John, Cleora, and I spent some private time with J-R, and he gave us a tour. They had an Ashram there called Prana, and it was an old mansion that was converted to create a spiritual community and now serves thousands of visitors.

Tom Brian Yeakey was living there at one time, later on.

Bruce Right. Then we went and talked to Rick Edelstein, an A-list scriptwriter and film director over there who was the director of Prana, we toured all the facilities on Wilshire Boulevard; and then we went to J-R's house.

Tom Do you think he was giving John special attention because of John's wealth?

Bruce Jim Gordon and J-R already had a close relationship at the time and Jim set up the access.

- Bruce One of the cautions is, there was always a push back of this whole thing in the early days. The reputation of MSIA was not stellar, especially in California, and there's a book called "What to Do When Your Guru Sues You." It was written by one of the key people who left the organization, an author by the name of Peter McWilliams. He co-authored some really fantastic books (with J-R), "You Can't Afford the Luxury of a Negative Thought." Some really good books.
- Bruce So in any event -
- Tom How do you think that changed John when he got initiated Bruce? Do you think he was different afterwards?
- Bruce John started meditating in earnest. Jim would work with John, and this is important for follow up with Jim, because Jim was working very closely with John on the whole transition. John was moving from '81, looking outside himself for confirmation, to the mid 80's and starting to meditate intensely, to towards the end, becoming what I would consider to be more actualized. It was a huge transformation on John's part, and towards the end John's reading list even changed; it transcended from psychic phenomena to more spiritual phenomena, things that were more cosmological
- Larry Oh, did it?
- Bruce You know, the inner planetary logos and all that stuff, and higher purpose. But all along, you had the concepts of Archangel Michael as they share the White Brotherhood, and working with the different masters of that council.
- Larry Could you explain that, the significance of Archangel Michael?
- Bruce Again, this is best told by Jim Gordon, because he would be the primary source on this, so I'll tell the story as Jim told it, as a second source: John felt that he was responding to a universal transformation where we were moving from the age of Archangel Gabriel to the age of Archangel Michael. The nature of the change is, under Gabriel change happened through destruction; for instance, war would be one mode of transformation.
- Larry Because he destroyed Jericho?
- Bruce So these are long epochs. 2,000 year periods.
- Tom Gabriel was the archangel for the Piscean Age, and the Age of Michael is the Aquarian Age.
- Bruce Yes, so it's 2,000 year periods. Then between 1990 and 2010 was the transition between Gabriel and Michael, and Michael's Age is change through transformation.

For instance, healing would be different. Instead of attacking cancer with chemotherapy, you would strengthen your immune system, and you would look at change through looking at the fundamentals. Instead of change through war, you'd have change through dialogue and community formation. That was the whole thing, to embody the spiritual mandate of these principles.

And if the world didn't do that, we would spiral down, instead of spiraling up, because the problems at a global level were becoming so severe and intractable that without this higher way of working at things, we would self-destruct very rapidly. I keep trying to think about this one book that John read in the early 80's. Does this ring a bell, Tom, Maitreya?

Tom      That was one of the—

Bruce    Benjamin Crème. I'm trying to think of this book, and I'll remember it after this session [Ed. Note: *Messages from Maitreya the Christ*]. But that was the whole thing, that story is in that book. That was very similar to this whole theme too. That's why, in the mid 80's, John would talk about the coming health care crisis; and I'd say, "What are you talking about?" And he said, "Well we're just on an unsustainable trajectory." It actually came to fruition after he died, and we still don't have the proper solution.

That's what the whole energy medicine thing was about: finding a cheap way of diagnosing and treating that connected cause and effect, that involved the individual, and that opened the door to a spiritual transformation, so all of these things were part of that.

Archangel Michael was kind of the Chair of the White Brotherhood, but there were a number of other people that were on the council. Someone who would be good to talk to would be Chris Bamford, because Chris Bamford and Jim also talked about the University of Melchizedek and that's exactly what it was.

Jim was going to these schools and he was channeling these messages through, and some of the people on the Great White Brotherhood council were people who were in the channelings themselves. Kuan Yin, for example, is a Chinese female deity; I had an experience with this and I checked it out with Jim Gordon: she was one of the people from the White Brotherhood who actually inspired the architects on the design of this building, the administrative building. This administrative building, for example, actually exists in that high astral plane; it's pretty amazing that the architects, in their first presentation of the floor plan, had it immediately accepted. They were surprised at how fast John recognized it, accepted it, and there were very few changes that were made to the original drawing of this building.

Larry    Lloyd Swierenga made some changes, didn't he?

Bruce Lloyd Swierenga made some changes to it. But Jim Gordon explained that the reason that (it was quickly approved by John) was that this is a building that actually exists on the higher astral; Kuan Yin was one of the people that helped inspire the architects. Again this is all subject to belief. There's no proof in any of this. I'm just relaying part of the story.

Priscilla Yes, but that's what we're trying to get to. This is what hasn't been told.

Larry This is John's quest too.

Priscilla This is John's quest, yes, and so trying to get to that, we have to know what he was believing, what he was thinking.

Bruce Yes. The channelings themselves have channelings; they've got channelings from John, from the Apostle John. They've got channelings from The Healer is Hilarian.

Tom One of the Great White Brothers.

Bruce The Healer.

Tom Yeah, Hilarian the Healer, who supposedly had been the Apostle Paul. There were all kinds of them who channeled through Jim to John. The channeling from John-Roger thought he was the Apostle John. That's the John of John-Roger. It's not channeling from the apostles in a Christian sense. It would be more in a theosophical, Great White Brotherhood sense.

Bruce You know the original purpose of the Institute was born out of a directive from the council of the White Brotherhood; there's a memo where I actually have in part of the channelings a message from Archangel Michael.

Larry Do you want to continue or is this a good place to—

Bruce What do you think Tom? What do you think we need to do? We should wrap up, but there are a lot of elements to this.

Larry We can pick them up.

Tom Yes, there should be a second interview. An area I'm interested in, Bruce, is to hear from you about the juxtaposition of MSIA, of John taking that initiation, and this Great White Brotherhood stuff, because they really don't have anything to do with each other.

Bruce They don't. That's why the way to get at this is to make a timeline. We really have to do this. This is going to take some research. [Ed. Note: the question and

answer refer to the change in focus of the channelings. When John Roger showed up, the focus of the channelings shifted. This comment doesn't relate to the relationship between MSIA and the Great White Brotherhood.]

Tom I wonder, once John got into MSIA, whether the Great White Brotherhood stuff stayed as important to him, or didn't stay as important to him. Or how he integrated the two for himself. J-R in the 70's was giving light readings just like Jim. Jim liked the Great White Brotherhood, too; then in 1984, they moved to this Sound and Light thing (MSIA), which had nothing to do with the Great White Brotherhood anymore. The soul plane was supposed to be above all that.

Bruce Right.

Tom It's interesting to me. I don't have answers to it. I wonder if he ever talked to you about that?

Bruce Well I can—

Tom There are questions to go forward with, I mean certainly, and this interview can be played and then a series of questions developed.

Priscilla That's a good place to stop.